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If there may be a shadow of a doubt as to whether the author has always chosen foemen worthy of his trenchant logical steel, there can be none as to the usefulness of these contentions in defining ethical problems and in developing ethical doctrine in an interesting and instructive manner, nowhere shown to a better advantage than in the study, "Ellen Key and the 'New Morality' of Free Love." This study not only criticises the "Morality" in question as being anything but "New," but also discusses in an objective and conservative spirit various economic and ethical aspects of the institution of monogamous marriage.

More in the vein of constructive appreciation are the two studies dealing with literary expressions of religious experience, one, "Francis Thompson's 'The Hound of Heaven': A study in Religious Experience," emphasizing the personal and the universal aspects, the other, "Mr. Winston Churchill and Clerical 'Heresy,'" emphasizing institutional aspects—the possibility and the right to progress within a religious organization.

If criticism begets criticism, the question may arise as to whether the somewhat remote and shadowy concepts of the "Supremacy of the Moral Ideal," "Idealistic Naturalism," and the belief in "moral perfection" as the only rightful object of human worship, which are piously invoked in the book, or at least seriously entertained, are altogether consistent with the author's vigorous championship of concrete humanistic values and with the assumption of science as formulated by him "that there is no intelligent or providential interference with the order of nature except that of living human beings."

The book closes with an eloquent tribute to the "Victorious Death of Captain Scott," and with an Epilogue, "In the Time of War and Tumults," written at the outbreak of the European War, and holding international capitalism largely responsible.

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ENCYCLOPÆDIA OF RELIGION AND ETHICS. Edited by James Hastings. Vol. VII, Hymns—Liberty. Edinburgh: T. & T. Clark, 1914. Pp. xx, 911.

Hastings' Encyclopædia vividly illustrates the triumph of comparative methods. This last volume contains, *e. g.*, an elaborate article of eighteen pages on Indonesians by Mr. A. C. Kruijt, with the literature of the subject condensed into three

columns of small, close type by the expert hand of Sir J. G. Frazer. The value, nay the necessity, nowadays of this anthropological apparatus for the student of religions goes without saying. But to provide him with an article on Lake Dwellings by Dr. Robert Munro, packed with all the latest facts and theories, seems a piece of superfluous luxury. In this fascinating monograph the most careful scrutiny will only detect a few words which have the remotest connection with religion. This is perhaps an extreme instance of the way in which one thing leads to another, but a parallel case may be noted on the ethical side. Just as religion leads by way of anthropology to pure archæology, so, thanks to the connection of ethics with economics, we have a long article by Dr. W. R. Scott on the history, the theory, and the practice of insurance, a subject which seems to have as little to do with ethics as with religion. Of other economic articles,—*e. g.*, *Laissez Faire* by Prof. D. H. Macgregor,—the ethical relevance is more obvious; thus Professor Macgregor has to discuss the amount of blame that Adam Smith should incur for having systematized a doctrine which is offensive to our present collectivist conscience. The most important of the purely ethical articles in this volume is Professor Starbuck's Intuitionism. Among the subjects on the border-land of ethics, law is represented here by several articles of first-rate importance. Law itself is dealt with in 21 sections by as many experts; Professor Vinogradoff, *e. g.*, writes on Greek Law and Dr. Casartelli on Iranian Law. Inheritance is similarly subdivided. Lord Guthrie writes on Juvenile Courts. Then there are full psychological articles: *Hysteria and Insanity* by Dr. John Macpherson, *Inhibition* by Dr. Irving King, *Instinct and Laughter* by Prof. C. Lloyd Morgan. Even literature finds a place; Prof. C. H. Hereford's Ibsen is a masterpiece of scholarly condensation. Mr. A. E. Crawley on *Kiss* is as learned and interesting as usual. The inclusion of this last article is natural, for the almost universal practice of kissing (the Japanese are an exception) has important ethical and religious bearings. But what shall we say of such philosophical and logical topics as modern mathematical theories about infinity, the law of identity, inference and judgment? It is a pleasant surprise to find them in an *Encyclopædia of Religion and Ethics*, but still it is a surprise. Even more curious, by the way, than the presence of an article on Judgment (logical) is the absence of one on Judgment (last) or (day of). Inference and Judgment are in the capable

hands of Dr. Joseph Brough. It is no doubt from a laudable desire for completeness that Prof. J. S. Mackenzie, in dealing with the philosophical and logical meanings of infinity, also discusses mathematical theory, though this part of his article, perhaps from inevitable compression, is a little unsatisfactory. It is misleading, *e. g.*, to say that the conception of infinity as employed in mathematics is "that of a definite kind of endlessness," for endlessness is in fact irrelevant to the mathematical sense of infinity. A series is said to be infinite when the number of its terms is an infinite number (*i. e.*, a number with certain precisely defined properties), and such a series may or may not either have a beginning or an end or both. Of the philosophical articles, Mr. C. C. J. Webb's *Idea* is a model of what such writing should be. Identity is divided between Professor Poussin, who deals with the Buddhist doctrine of identity, and Prof. A. E. Taylor. Professor Taylor's discussion, ranging from the alleged first law of thought to the question as to what constitutes personal identity, is an original contribution to philosophy. He advocates the common view that memory is essential to personal identity, but in a paradoxical form. Some kind of continuity in mental development, "without which there could be no meaning in speaking of certain past experiences as mine," is necessary; and this continuity, he thinks, consists in the fact, not that we do, but that we are able to, remember all our experiences. A feature of this article (which indeed is not peculiar to it but is shared by the whole work) is its full and accurate references to literature. These are so well planned that it is perhaps hypercritical to note that Professor Taylor has not mentioned the discussion of personal identity in Dr. McTaggart's "Some Studies in Hegelian Cosmology," nor Dr. G. E. Moore's criticism of McTaggart's theory in the *Proceedings of the Aristotelian Society* for 1902, nor Dr. Moore's paper on Identity in the same place (1901).

In reviewing a dictionary the selection of points to notice is necessarily arbitrary, but I hope that these remarks have brought out the two distinctive peculiarities of Hastings' *Encyclopædia*. In the first place, the editors interpret Religion and Ethics with the widest generosity. This is not said by way of criticism; on the contrary, they are earning our warmest praise and thanks for steadily completing a work which is not only indispensable to students of theology, mythology, and ethics, but, which over and

above this, nearly coincides in range with Baldwin's very unsatisfactory Dictionary of Philosophy. Nothing can be more welcome than this provision, the first ever made in English, of a really good philosophical encyclopædia. In this respect the scheme of the work must involve certain *lacunæ*; there is no article, *e. g.*, on Implication or on Induction, although one does not see why these headings should not be included if Inference and Judgment are. Probably the editors felt they must draw the line somewhere. But such omissions are trifles in comparison with what they give us. For, in the second place, the other feature which distinguishes this encyclopædia from everything else in English (*e. g.*, Baldwin's Dictionary or the eleventh edition of the Encyclopædia Britannica), is that there is no hack-work in it. All the articles are by first-rate authorities. The big articles (Jesus, Images and Idols, Hymns, are instances in the present volume) are minutely divided according to their branches; even the minor articles like Indigitamenta (Prof. G. Wissowa) and Italy (Ancient) (Prof. R. S. Conway) are allotted to specialists. But the thoroughness with which this principle is carried out appears sufficiently from what is said above. It is the chief reason why anyone who is interested in almost any branch of philosophy should put Hastings' Encyclopædia on his shelves.

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GERMAN PHILOSOPHY IN RELATION TO THE WAR. By J. H. Muirhead, LL.D. London: John Murray, 1915. Pp. xii, 110.

The war has made the man in the street recognise that philosophical ideas have an influence on "real life": he has seen what harm they can do; and he may conceivably be more ready in the future to admit that they are also capable of doing good. But at present the plain man is very apt to lump all German philosophers together in his comprehensive denunciation of "German philosophy," and in this book Professor Muirhead performs the necessary task of helping him to discriminate between the different tendencies of German thought in the last century. The purpose of the book is to show that the "German philosophy" which has been influential in leading to the war is not a develop-